

M-1139 Group I
Tuesday, February 14, 1967

[REDACTED]
Must Remain in
Transcription Room

When you come here, like tonight, how do you come? You come from the outside, you come from your work, you come from ordinary life, and of course as long as you are alive you are affected by it. And when you come you bring yourself with all the different manifestations, habitual ways of behaviour, whatever thoughts and whatever feelings there as remnant, and then you come here. And every once in a while, you know, I talk about God. And most of the time when we have to do Work on oneself, the emphasis is on your inner life. And how are you going to change. Because you bring with you all your sins. Everything that sticks to you and you don't do anything about trying to cleanse you a little bit. Exactly the same way as you enter the subway. You come. You sit. You haven't seen some of them for some time. Yak yak yak yak yak. You know it is not a church. We have no beautiful stained glass windows and there is no Gothic architecture and there is not even an organ and sometimes as you know - incense - they burn it and create an atmosphere and everything is a little hush hush. And so of course when you get into that kind of an edifice you are a little bit impressed and you are subdued. I wish you would subdue your inner life. I wish you would try to put some accent on your inner life. And if you possibly can, come in with that, as if you have something precious which of course is you and your conscience and a possible way of looking at yourself - how can I become free? What is there in Work that will set me free from the manifestations of the day. As it were, to come to yourself and to realize that you have an obligation. I don't expect you to come in like a conscious man and surely not in full harmony but I do expect you to come in more or less in a certain state, without a holy face because that would be hypocritical. But you see you don't even consider it - what you might do to others. You just come. Almost as if you are the only person in the world and you come and your presence and whatever it is that you then may by means of yourself affect - the affect you have on other people. I sit in my little room. I hear it. Maybe I think a little bit. What in heaven's name

should we talk about tonight? What is the kind of obligation that I have towards all of you and how can I discharge it in the best way. What is there in you then to receive when I talk, you might say about the experiences of my own inner life. And I try to communicate to you something that has to do with a possibility of freedom for yourself and how to go about it. What you really should do. Also in what state perhaps you should be in order to talk about subjects which are not superficial and they don't belong to the outer world and when you carry that with you and there is that kind of an atmosphere that takes a little while before it even dies down and you're not in the proper state - because you know to go from consciousness to unconsciousness or reverse it, to go from sleep to being ~~x~~ awake - it might take a little time for some of you. It is very seldom instantaneous. I don't want you to be ~~x~~ as I said before with a holy face. I don't want you to be hypocritical and shut up entirely and come in silence as in () as if you are going to face some God on his throne. We are ordinary men and I hope that we always will stay very ordinary and very simple. At the same time that certain facets of oneself every once in a while have to be turned to the other side and without having unnecessarily your heart on your sleeve something has to be there in your attitude, in your posture, particularly your emotional posture indicating almost, I would say, that you are ready to receive something for your benefit. That's your benefit, not mine primarily. Try to remember it because maybe I have something very serious to tell you and maybe I want to think about it. What words should I choose. How will I be in order to convey to you certain things that, you might say, have bothered me and that for some reason of course I have to tell you because I am open with you and every once in a while it may seem as if it is criticism and to some extent it is - to some of you. You see, what is the problem. Here we are faced with an idea that has a ~~d~~ certain meaning for all of us I assume - not all in the same way. It is Tuesday. It is an intimate group. It's a group of people as you know in accordance with the requirements who have committed themselves to the ideas of Gurdjieff and who want to work and honestly

have tried to work. I know it because I have listened to some of your tapes of Tuesday. I'm very much struck by it. What I said yesterday - sometimes it's good when I'm here and sometimes it's not good at all. And that also has to be in such a way that after some time and perhaps now several years that I have been here all the time that it is very good for you to try to stand on your own feet. And you have tried it and it has been very good because you have seen something of each other and you have of course criticized each other and the manifestations of the different members of the same group, having the same aim, were not always commendable. And of course I don't blame you because one becomes involved in an argument and it comes out through the voice and sometimes even the thoughts are not very clear and it is sometimes extremely difficult to come to yourself at such a time and make good statements which really belong and not to be carried by the ordinary manifestations of the people and in general your reactions to them and that you keep in mind, if you possibly can constantly, what is really the aim. Why a meeting. Why interest in Work. What do you expect. Again I say, how do you come and how do you stay. How do you behave. And what do you do with whatever you have gathered and with what do you go home. There were a couple of skirmishes - disagreements you might say - perhaps not exactness regarding work - maybe not the way sometimes certain people would like to formulate certain things in accordance with their own type and perhaps not enough allowance is made for others who might reach a certain goal without having gone through the same road. And that to recognize that as something that has nothing to do with the honesty and the seriousness of a person who honestly has tried to find out what is the meaning of work for him or for her. It was very good for that. It was also good I hope that some conclusions were reached. I want to single out one person. It is Trudi. She gave the final tone to your second meeting and it was just beautiful. It was very simple. It was to the point. And after that Georgie was quite right - "Let's close the meeting on this note." I hope, those who were here, that you will never forget it. That that was the proper kind

of an answer with full recognition of whatever the person who had a little bit of an argument and perhaps said a little too much. The toleration that one has to have for such a person that need not affect your final opinion - how can such a person then be helped, even if you may disagree a little. With that, you see, your group had value. I haven't been able to listen to the third one. We will talk about that some other time and as far as the general content of your meetings, the first and the second Tuesdays and the first and the second week - it doesn't matter. I said a little bit about it yesterday and I think we will talk about it again and again because there are certain problems which remain quite fundamental and maybe we can touch on them a little later. To a certain extent I am very glad when I am away because it gives you really a chance and you have then a chance like several of the other groups have a chance when I am not there and they remain constantly serious and talk about Work. You don't know much about it because you don't listen. You don't want to take the time off to find out how other people are struggling and maybe you don't have the time for it. I don't know. I take the time because I think it is my duty. But you see, this is what I really want to say. Your attitude towards Work and the ideas has to be quite selfish. You have to extract from whatever opportunities there are given and we make together and how we work together or at least make attempts - that at such a time you can take and take and take. For what. Of course in the first place for yourself. Each person who wants to work works for himself on himself, with material he has and with the material that is given, and to some extent whenever he can extract now from that kind of food that what gives him value so that he can grow in the direction in which he wishes to grow spiritually, building up his inner life to a fuller fulfillment - to something that could become in man a permanent something that always will be there and on which you could build and that the foundation will never give way because it's not built on sand. It is a rock. This solidity. This what has to remain within one and which ultimately will become the jumping off board into the realm of the Soul. It's necessary to see that you have

to be selfish and that you're entitled to be selfish and that the ideas were given by Gurdjieff with that in mind. It was to communicate something that could remain in existence after his death and that now we can profit by if we want to take it in the right way. And take it the way he meant it. Take it with the understanding that perhaps we can derive from practicing putting to use, changing that what we know into a doing and then with that kind of an experience reach certain heights, different levels of being, different ways of building, different means of understanding further that what might be more and more clear to you, which is that what is my aim in life, the purpose for which we are here, or at least the acceptance of the conditions in which we have been born and to take whatever there is as experiences which we may have had so far unconsciously - to use them for the purpose of extracting from them that what is essential value. This kind of selfishness - as I say, to which you are entitled - also puts on you an obligation. Because if you honestly feel that you are profiting by whatever we get, whatever there is, whatever we talk about, in whichever way it may be formulated and to whatever extent it is clear to you, that you can use it, that there is no maybe about it and no wishy washiness - that it is so clear that it looks as if you never will forget it. That for that reason then the obligation is, in the first place, to use it - again, for your own benefit - in order to grow, to evolve, to reach a point in which you could become free. Then, what does one do. Here one is now with ideas which have a value for which you, to some extent, can be grateful. How will you express that particular gratitude - or don't you think that you have to be gratified, that something has to take place. The least you can do is to try to manifest whatever it is that might even become a change and I hope a permanent one, whenever one starts to understand ones character traits and your idiosyncracies and all your tendencies and the ability really to live the way a man ought to live and that on the basis of that the relationships you can have with others can really be based on an understanding of them - maybe primarily mechanical but in any event it ought to give you an insight of what other people

are and how they are like you are and that you then hope that they might become what you attempt to become for yourself and that you encourage them also to take and that your whole attitude towards them indicates that you wish them to understand that what has meaning for you, if possible in the same way, but in any event that they can take it seriously and for their own benefit and that you will encourage them and help them to that extent. The reason now, if one really looks at ideas of this kind - it is very cheap to say "I stay for a little while and then, if I don't like it, I go." In the first place, you don't know what already has happened. You could not - not for the life of you - do away with whatever influence you have lived under and that already your attitude is tinted in a definite way and that many times your judgment will have to be based on something that already is part of you and that of course in the sense of objectivity you have learned a little bit and that even at the present time, if you say "I don't want to work any more," that you are already affected, and I would say to the good because it has opened your world and it has given you a chance really to see a little bit more and, in many ways, a little bit more usefully and in all probability much more truthfully. You have already acquired a certain way of looking at life and I don't think you will ever forget it and to say that you will turn now and go study something else - I doubt very much that you ever can do away with whatever has affected you at the present time. So if that is the case and if you are now honest and you think that it has helped you, the obligation is that you help maintain it. It's not a question of thanking Mr. Gurdjieff. Also that is very cheap. Because you see he didn't live in order to be thanked. He lived because he had to live that way and he felt it as an obligation towards his own conscience that certain things had to be done by him so that he could leave a legacy so that someone could use it if they wished to and I'm quite certain he hoped that it would be used. He hoped that there would be in that whatever he told and whatever he taught, there was going to be some kind of a permanency, something that could remain in existence after he ^{had} died and with which probably a few people who were

affected by him could continue in a certain way and, quite contrary to what is said in the little Sufi book, that when he died that then everything had to stop. Naturally such a thing is utter nonsense. Why should it stop. When it has a value which is already separated from the ordinary world of subjectivity. It's only a question of understanding it, and if one does or at least (claims) or at least tries with all ones heart and head and hands to try to continue in that direction, all the time remembering that only in the exactness of that kind of a language is a possibility of really becoming permanent and to be then forever, that then that kind of devotion is necessary on the part of perhaps a few people who were affected in that way. What will you do after I die? Where will you be? What are you doing now to prepare for it? Supposing I disappear. Supposing I think it is necessary for myself to disappear. And this is no idle threat. I want you to understand this. I live day by day. I have, for myself, set out on a certain plan. I have a very definite aim. For that reason I do what I think I ought to do, and I remain responsible to my own conscience and, to some extent, to Gurdjieff. And if I possibly say "conscience", I mean by that that what is for me most sacred and has to some extent if I possibly could make it that way, a semblance to what I consider His Endlessness. So that my conscience for me is my God and that I every day consider - how has my day been spent and for what reason and what is the good of it all. And I have to tell you that many times I question myself. Do I do the right thing. What is it that is going to be permanent in you. What is the sense if you don't understand. Why should I continue to talk a language that may be a little bit too complicated for you at times and sometimes may be a little bit too far away, too theoretical. And at the same time, it does contain at times certain ways of communicating in a different way than only intellect. And it is quite possible every once in a while to come to the real essence of certain things which I am quite certain affect you in a certain way but how long and how long will it last if I die tomorrow. When will it end. If you believe that certain things that we talk about have value and that you wish to dedicate yourself to the possibility of

continuing with it and that it has to remain alive in you, regardless of whatever conditions you will meet and you will live under as you grow older and as you also will die in time. How will you face that particular possibility, not only probability - actuality it will be. It will come and you must know it. I will say it once and for all. And then knowing that, you emphasize your life. That's the reason one thinks about death. So here you are, faced in this particular kind of a situation, with me trying to lead you, or at least trying to tell you a few things based on my own experience in all truthfulness because I don't want to mince any words and never do I want to make the wrong - create the wrong kind of impression on you so that at least you will know where I stand. And even including the different things that I might do which you don't know about or that you cannot understand or sometimes that you criticize. Sometimes not knowing why for instance I would spread myself a little thin, a little diluted, as if I am interested in quantity instead of quality. Why is it that I have certain urge you might say to start a new group here and there, even if it is not on a very good level, but then there is a foolish hope that perhaps this will change and that gradually out of that certain things can be born. You see, why do I suggest a little trip to the west coast and on the way stop over at a few points in order to encourage some people and perhaps again having another opportunity of receiving tapes from them and another necessity to spend more time on listening to them and to try to send them again and again more and more copies of that what we consider worthwhile regarding our own meetings and why should I do it. You see I cannot always explain this to you. I cannot explain certain things that I do and what is required on your part is simply trust. Leave it alone. It's not your conscience. It happens to be mine. I will do whatever I think is right. That I think you can have trust about. You can have that kind of confidence and then regardless, don't question it. Just let it go. Now if you let it go, the responsibility on me is even more and I know it. That's why I want to watch my steps. I will

try in every way to see that we come to a certain point () you might say - no further return. As if in the development of the ideas among a group and, if it could go in accordance with an ordinary octave of do-re-mi, and perhaps there is a possibility that in that kind of an evolution of work among people in a group, a point is reached like fa so that I when I die don't have to have the worry that it will return to do but that you could remain in sol and then continue to develop among yourselves in such a way that maybe ultimately, who knows, you could reach si do. My worry is fa. How far will you go. To what point will you get. What will you do to help me to get to that point with you. This you have to consider. I don't think you consider it enough. You assume like I many times assumed that Gurdjieff would live forever; that I thought also Orage would be here all the time, never even considering that he for his own reasons went to London, that Gurdjieff reasons for himself, perhaps set the time when he wished to die. And this you have to see. I will set my time to die. Before that I want to be clear that you help me to die in the right way. You see to some extent I'll be very honest with you - I don't need you. I've said it once before. I really mean it. If it isn't you, I will find my way with whoever I can Work with and I will always Work because that at the present time is part of me. What do you do now to keep me here. You have to realize that I am not dependent on you. You have to know that I am a little bit mature. There are many strings on my bow. I'm far from dead in that sense. There are many opportunities I could follow up and do and perhaps live a little easier with a little less responsibility which I now take because I wish. Do you keep me. Do you wish me to be here. You see this is your question. You have to answer it. That what prompts me to say it. We talked about it a year ago. I was quite emphatic and quite clear. It had to do with maintaining of me. Money.. We had a fund. Every once in a while I talk about it. Prompt payment. The

beginning of the month. You have forgotten. You don't live up to it. The fund for some reason or other has dwindled. It gets to the point where I start worrying again. With increased expenses which I consider necessary like going to other groups which are not as yet sufficiently full grown to give too much in order to pay for my existence among them and that some of that money of course has to come from here and that there are several also among you who do need some help every once in a while. You know that. The money is not mine. The money is for us. I only administer it. But you have to help me. And you don't. Not enough. And you make me again spend time to worry a little. I don't want it. I have work to do. I have tapes to listen to. I have a few telephone calls to make once in a while. I have to write. I told you. I told you several times. I have to have time. I have to be quiet to think what is right, what is wrong, what can we take of the meetings, what kind of subjects, how should I arrange it, in what way should I write so as to make it effective enough so that you could have it for yourself. Again for yourself. To be distributed among you without any particular cost. To have it so that you can read it, take it, have it with you if you wish to read it every morning, to be reminded of Work in some way or other that you know what is needed for you. Again it is for you. How do you meet this kind of an obligation on your part. When I say money I mean by that really to some extent a sacrifice and also it does mean that whenever one helps and does this and that to the best of your ability - of course you do and many of you are quite loyal about that. I'm not talking about you who know for themselves what is needed. I am only talking to those where it is a little bit wishy washy and where sometimes it's a little negative and that sometimes they say, ah - I cannot afford it any more. And then what. What do I do. I don't deserve that. Moreover you made a promise. And if you cannot, all right. But is that all there is to it? And have you tried some other means. You cannot say anything when the living cost goes up, you pay it. Why take it away from something that you consider important. This is what I started out with and on that it depends. Because you don't consider it important. That what I am saying has absolutely no meaning

for you. But you cannot profess that you are interested in it and that this particular form of ideas or formulations happens to come to you through me because I happen to be here. The obligation is for you to help maintain it even to the extent that maybe at sometimes you think that it doesn't do you any good any more. It does not mean that it is not doing any good for anyone else. And that there are lots of people who at the present time are quite anxious also to hear about the possibility how they in their life could become free. This is what the aim is. It doesn't have to end up in love of mankind totally so that you and your brothers and sisters all can live together as one family. It has to do with you and similar persons like yourself when regarding that what you consider important for you that you apply that as a little measuring stick also to others who perhaps may be in the same kind of a position and where you as an ordinary human being even might feel that it is worthwhile for them to know something about the possibility of becoming objective to themselves and really to make within themselves that what we would consider the formation of a Soul. And that all you owe is an obligation to discharge this regarding I would almost say like a command of His Endlessness coming to you at the present time in order to help those who are now considering and having to consider living on earth in the way they do, including all of us, that something in you starts to become really active in order to help, I would almost say day after day and time after time, and not to forget that Work means the development of something that is of utter importance to all of us and that all of us need - need even more than ordinary bread. Perhaps even more than your breath. Because that what is really essential for a possible development of man at the present time is to be able to throw away what already has served him and to become free and loose from it and to develop something like a house in which he can live then continuously if necessary within a certain surrounding which is conducive for the further development of himself. Whatever your aims may be, I do not know. And I don't know what your

conscience dictates to you and to what extent you can talk with it and perhaps talk it out of certain things so that you don't have to listen to it any further. But every once in a while this kind of a subject has to be brought up in order to bring it right in front of you again to say what are you doing and I assure you, if it does not change, if it is not taken the way I mean it, I have no hesitancy whatsoever to close up everything here. I am not bound. I can go any place I wish. It is not my life that is at stake. And if for some reason or other you want to help keep this and if you believe in it that this what we are doing now here in New York has a certain value and that you honestly believe that we are talking Gurdjieff and make Gurdjieffian sense and that that way we talk about work on yourself and if the experience you have already had because of a certain application of ideas in which you found a certain help for yourself - that then you also realize that kind of an obligation to help me maintain it for all of us. Again I say I am not begging you in any way whatsoever. I've no interest in that. I am not begging for any kind of a job because no one is my boss. I want to tell this to you in such a way that you can understand it quite well and I put it on the basis of your responsibility, your conscience, your way of looking at your inner life, the way you think you have to make your life worthwhile. What you can extract from all of this - I've said it so many times - tapes and meetings and all the things that are available to you. Everything that you wish to do within reason we will do. Everything that is possible for you even to the extent of having a little argument and getting into each other's hair. All the opportunities regarding inner life, they are here. Nothing else you can do. Work physically. We do some movements. Certainly we make attempts. There is a little bit of music. Unfortunately, it is not enough of Gurdjieff. Maybe it could serve you to the extent that you could wish and there is a very feeble attempt on my part to play a little bit every week. Why do I play. I have a beautiful piano in Brewster. I don't have to have an audience. There has to be a reason why I do it

week after week. Well. It's enough. You understand how I feel. Somehow or other some of you have to revise a little bit their way of living and the way of considering your attitude towards Work. And on that basis will depend what I will do. Whatever it is that now could become noticeable and that will be a guide ~~is~~ for me to know what is right.

Now will we talk about the "I" and "it" and the difficulties that ^{you} ~~xxx~~ are all the time under whenever you consider "I". The ideas you have about "I" and that all the time "I" you will interpret from a subjective standpoint. And that all the time you think it is a mental function, very much like ordinary mental () with all the different attributes of ordinary mentality. And that "it" is something that immediately you're going to change and that as soon as you start to wake up - and don't quibble for heaven's sake about the word waking up - it happens that waking up goes through an awareness and an ~~w~~ awareness only means that I am alive to myself in such a way that I could be impartial regarding it. No more. No less. And ^{no} ~~the only~~ difficulty about calling it alertness on the way to () oneself from ones own manifestations and not to be bound by them because that is exactly where my partiality is. I bring with myself even with the attempts that I try to make in making certain things of an objective character in my brain - I bring to it everything that belongs to me. My thoughts and my feelings. I cannot help that because that's the way my personality at the present time must function. It has nothing else to function with then only something that I call a magnetic center. It is as I've said many times the only possibility that gives me a chance of believing that something objective exists for me in my life on earth. I call it now my life. And that life for me represents the totality of all life existing in which I am now a little symbol living in accordance with whatever rules have been imposed on me because I happen to be conceived and born on this earth and I have lived here for some time and of course I've been affected by that what is in the first this encasement and in the second place

that what has been laid on to me in the form of so-called knowledge and education And that that what I really could use where I believe that there would be a possibility for me to extricate myself by my own bootstraps to reach a higher level of being of that what is an objective value for me. I have no need at the present time to recognize the existence of something that is like an objective experience. I mean by that whenever I now try to think about a moment I cannot experience this moment in its fullest extent. All I can say and I probably babble a little bit in saying that there is a moment, that it ought to exist, and then try to define it as a certain form of time in which this time has no dimensions at all and simply happens to exist at that moment at a point and then I say without such dimensions it must be objective from my standpoint. But what is there ~~is~~ in me that actually can recognize this kind of an existence with an instrument which is completely subjective. What is it that starts a person in the wish to Work. Maybe it is his so called Magnetic Center, something that is distributed over the totality of his body because wherever is (life) there is a magnetic center and it is not a center as you know because it is not united A Magnetic Center is a wish to live and the wishes are not connected. They are exactly the same as a feeling center, not complete and not at all united in such a way that it could even have a (force) and that even if I say from the standpoint of a Magnetic Center of a wish to become free, that then I have no particular means within my own subjectivity that I could put to work immediately something that is available. This is a tremendous handicap and maybe that's the way it was made by mother nature because mother nature wants to prevent us ever from becoming conscious and it would be far far easier if we kept being asleep and not even having a dream about the possibility of waking up. But somehow or other some of us have an idea that that ought to be possible because that what is life and I see it - how bound it is and how I bind it constantly more and more by the manifestations of myself - that for that reason perhaps it ought to be possible that if such an entity

of life could exist without this bondage that then in that kind of freedom it would regain the original property which it had to give up when it was being conceived and put in a form. The only way I can look at life is that it is eternal and that of course there's absolutely no reason to assume that that exists as far as life is concerned and that what we call life as it is at the present time in a form - that I call death when that form dies and life continues forever and ever like His Endlessness, life infinity, again without dimensions. Dimensions are subjective. They belong to our world. Our world of distances and even if we say space, we don't know because we measure space still in distance from one point to another. The realization within oneself of eternity, of that what really is as being without any contradiction; that what is a level for us at the present time above us or around us - in any event away from us to some extent, divided now again by means of space as a distance between two levels, one above - whatever it is - away, one that where we are. And that to reach from one place to another that I have to have something that enables me to overbridge that. What is this something. It is the realization of an experience of a moment of existence. When I once can experience that, I experience in myself a certain objectivity as compared to the rest of the world in which I live, and that objectivity belongs, as far as I can figure it out, to something that is eternal. Sometimes I say that what is for me Magnetic Center is a representation-and again it's the wrong word - of God - because God cannot be divided. I have to - and it always sounds paradoxical - whenever I start to talk about certain things in a finite form - whenever it is infinity I cannot put it in a form and still I have to because I am in that form and then the problem is for me how to find in myself that what is infinity. The difference between levels is always a distance of some kind of changing over from one place to another. Again I must say that I have to use that kind of an image. It is not right. The realization of being ought to be instantaneous. But in order to bring it down to the level of

my intellect I simply say I have to work by (quanta) - by certain quantity of material or an entity in some form which, going from one place to another, enables me to have an experience of a different kind. The introduction of that what is now objectivity for oneself is very much like the fact of the sun rising above the horizon. The difference between dark and light. But again, whenever I experience dawn and it is ~~x~~ coming up and it gets lighter and lighter, it is only a little later that I start to think what will I do with the day. My interest in waking up out of physical sleep is, the fact that the sun has given light and that the change that I then experience has no further definition then only a gratefulness because the sun again has risen. The difference between night sleep and ordinary waking state is that there is light. I ~~is~~ indicate it as an experience for myself that I open my eyes. That is probably the best way of saying it, that I in this state of light, start to function in a different way. My sense organs become active and not only that I can see with my eyes but I can also hear and if I touch certain things I can have an indication of what it is to touch, smell, taste. This I call alive as a human being. How to compare it now with the level of being we are as we now are alive on earth with that what is consciousness as a first state or a level which we could reach and only by the introduction of something which is strange you might say to that what we have now and not strange to that where we ought to go. Although we cannot define it and we will never define objectivity until we are at a higher level of being in which objectivity is the rule. But that that what we now call the quanta of that what is the difference between this level and the next level is this kind of a realization of awareness as a certain sense organ which can be developed in man which is not there now but has exactly the same value as ordinary sense organs of which there are five. And that the sixth and the seventh will help one to change over from the ordinary waking sleeping state into a state of awakening. And the realization in awakening is that I then have command or at least that I have an experience of a possibility of knowing what is to be aware and what is being awake as a continuation. Again I say it's

the wrong word because awareness in being subject to no law of finiteness is, of course, awakening as a state continuing in the sense where objectivity is common occurrence. The development of this kind of a sense in oneself, this sense organ for awareness, to register it and recognize it and to be able to use it in time is simply what we call in Work the formation of an objective faculty. And the property of that is that it is aware in its functioning. That means it is alive to the extent that it knows that what exists without having any doubt about what it is and without having any wish to describe it and without having any desire to wish it to be different. You see in these things there are what we call impartiality, what we call of course instantaneousness or simultaneity, of that what is a moment for us, and in that when I now experience a moment, I bring about a relationship between Magnetic Center ^{the} and that what is/outside of me has created this so-called objective faculty which when it starts to function will register for me in my mind in that special part that what is now a concept of a moment. And with this I start. You see it is the other way around because sometimes you think it starts with observation and that observation logically has to lead to an impartiality. It is true. It would not be real observation unless it were impartial - that is, a recording of facts or the acceptance of conditions the way they are and that impartiality of course must lead to a moment in which there are no further dimensions or associations or any kind of formulations, in which that what is life can exist without form. That is really the concept of a moment. But now I start with life the way it ought to be, the way it has to be free and now I endow this "I" with life. I create it out of me of that what is for me the most important part of myself. And that I would even be willing to die in order to make "I" alive and that I'm willing for the continuation of that form of life as "I" - I am willing to sacrifice that what I am now in order to help to feed it and to give to that, to that development, everything for me that I now consider of such value in my ordinary life, knowing that I can never take it with me, I now convert it in some way or other, hoping that then it will take on gradually an eternal quality.

It won't be all objective. It won't be immediately God. It will not be infinity (). But certain things will be an indication of the direction of how to reach it and this is what I now mean by Work. When "I" starts to exist because I create it out of the best of me, out of that what I am willing to sacrifice for that purpose of an existence of reaching a higher level of being in order to get to a higher understanding and a better wish to be what I should be and to understand the aim of my life in which then God could play a part and ~~tk~~ tell me how to develop further my conscience for myself so that I then being on earth still could be a man the way I should have been or the way I was even from the moment of conception on. You see at such a time I was pure. Before birth I was pure. I was part of life - of my mother - and completely unspoiled. This you might say is the obligation of a mother, not to spoil it. But many times it is not necessary to remind one because that what one thinks usually is with love for the possibility of that what could become born and then stand ultimately on its own feet. I think it's necessary to know that the "I" is only objective, that it has absolutely no subjective values, that it cannot think, it cannot feel, - "I" does not feel. "I" exists. That's all. And it has a little bit of something that is like an embryo which has a possibility of growing out further because it is now you might say in its infancy in this "I". It has a certain look in its eye of benevolence. This is the string with which it has remained attached to man when he creates his "I". It is the string - the umbilical cord - which should not be cut until "I" has been full grown and can return on his own. For the time being we need this connection - this connection of benevolence - because it will be the means of developing conscience in man. And so that if when I now if "I" could develop and "I" then being fed by that what is for me the most important part - you might say the good neighbors around the place where the objective faculty is being erected - or that what are my sincere honest good wishes - those wishes that are close to my heart and are affected within me by that what is a conglomeration of life material which is my magnetic center concentrated in a form in which it is most useful to me in the form of

breath. That what is my emotion depends on how I will breathe at the proper time and useage of that kind of air in such a form representing less density has in it already the quality of helping me to develop my Kesdjanian body. All of this comes together gradually because with the "I" as it is now objective and with my ordinary mind remaining subjective - the difficulty is that I am far enough away from it not to be affected ~~by~~ by either one or the other so that the little "I" can grow independently of whatever my personality now to some extent wishes and sometimes wihses ~~x~~ with all its heart but it cannot do it because it has subjective qualities and they are detrimental to the development of "I". This is why it takes such a long time. That is why you have to be patient. That's why you have to remain clear because whenever now "I" starts to speak it is nonsense. "I" only exists. "I" only records. There is no question about telling how "I" is. You don't know. You have a little idea whenever you think about it and whenever you wish to feel and if you want to say it that way, it's quite all right. But don't think it is Work. Work means that "I" remains in existence observing, impartially, simultaneous to that what is taking place in which life represents in this little "I" a further wish for development in a different ~~a~~ kind of form. "I" is formless. "I" is eternal already in principle. It belongs already to the second cycle of man which is outside of his one-two-three-four-five-six. It is linked up with man number seven who is already part of God. Part of the totality of cosmic consciousness. Part of the totality of universal, let's call it, omnipotence. So when I think about what is "I" - "I" all the time has to be redefined. "I" all the time disappears when I think. Whenever my thoughts and my feelings enter, "I" cannot stand it. It has to disappear. I put up the clouds between "I" and myself by continuing to think about it, continuing even to wish to Work. At such a time my wish to Work has to be only the wish to be and by "be" I now mean be awake. Exactly the same way as when I wake up in the morning I have no calendar as yet of plan for the day. I am happy I am alive and that the sun is there and another day has come and after a little while I will start to figure out what should I do with

my day. You see the sun is by that time probably already a little bit above the horizon and I'm talking now about the joy that one can have laying out in the open fields early before the sun is up, when it is still dark, and maybe you are traveling and maybe you travel towards the east and there you are in the dark, the stars gradually getting around a little weaker and ~~above~~ the horizon - maybe you happen to be in a prairie or at some place where there is flat land - there is a little bit of something like a vapor starting, lighting up slowly, gradually, and lightening the earth. You see this particular way of looking at Work - if I at times can be satisfied with the knowledge that the sun will come, that it is up to me to be patient and that I have to be reminded all the time that if I don't that then "I" will disappear because "I" cannot exist unless it is fed by me and if I don't feed it, it is gone, and if I try to feed it with all kind of stones, it won't have bread. Bread is ambrosia for "I" as far as objectivity is concerned. The stones are just my ordinary manifestations, my thoughts and my feelings, sometimes well meaning, nevertheless not having enough life of the kind that is required for the development of "I". Try to see what Work means. Try to catch yourself many times how you wish to describe it or sometimes even you think that you are describing it. If you think by becoming a so-called better man that you are Working, of course you are not. You're not even conscious. You're not even approaching the state of being awake. All you do is to shift around a little bit certain things in order perhaps to make it a little bit more convenient and sometimes because you would like to live ~~like~~ that way because you think you become a better or a kinder man. And as far as earth is concerned it's marvelous. And you can be a good man in that sense. But one has to be awake in order to be able to leave this earth and when I am a good man I become more and more attached to myself. I have to be good in the sense that I am willing to part with it any time. I have to possess whatever it is so that I can leave it and can be without such possessions. This is how to own - to own ones life - to own that what one has even accomplished - what one thinks one has done or at least for which one has paid by sweat of the brow or money of some

kind or energies - that that I say I own and of course I don't. But it goes with me as my life - as my brain, as my heart. Being a scientist or an artist. And it dies with me because what happened to the brain of Einstein. It's gone. What do I create in the meantime if I can that is of lasting value. Only when it has to do with that what remains an insight to the totality of the universe - nothing else will remain. Because all the different things that I put in books ultimately will be destroyed or they will be lost in some way or other. But only that what is really the value of any kind of a book, any kind of a creation, is really that what is universal to that and what is as objectivity represented into any kind of an attempt on the part of any human being wishing to create, that it has that kind of a value of objectivity - what we used to call classical in the real sense of the word. That would live forever. That would be as *ars longa* instead of our own life being so brief, so small, so insignificant. How does one work now. How does one start with this little bit of "I", of trying to attend to it because it is tender, it has to be cared for. You have to have for yourself the best within you to prepare whatever food you now wish to give as if you give birth to a child. The best of the best of you will go into that kind of seed and that what you prepare as soil has to be such that there is enough porosity, openness, so that at times the sun, thank God, can help to make it grow. Conditions in which there are light. Positivity on the part of ones own living. Not to be drowned constantly by all kind of negativity, all kind of complaints, all kind of that what I call suffering, to create at times such moments in which that what really ought to live can really live in light and not in darkness. You see from the standpoint of Work I must select the moments that ~~x~~ are most conducive. Otherwise I'm a fool. I cannot expect that I already have power over conditions as they affect me and power over myself that those conditions which will affect me - that they can be turned or converted into a fertile soil. I have no means of dividing such energies as yet because I don't know how to control it. Moreover I don't even know enough about the energies as such. I don't even know what kind of energy is necessary for

for the feeding of "I". It is trial and error. It is a beginning of trying to see what can I, in all fear and trembling, do in order to produce something that has more lasting value and that even for the time being the lasting value may only be for a little while, a little bit more, all the time keeping in mind Kesdjan also dies and it is a stepping stone from that to that what is Soul or to cosmic consciousness will only enable a person then to become really free from now whatever his life may be on earth. Die now a thousand deaths during the day. Give up the things that you know you ~~don't~~ don't need. You can do much better without - you will be freer. You will at least be simpler. It will not be Work. It means preparation. It means the adjustments you make in order at the proper time to be able to give it up if then that is required or that you yourself wish to give it up because it has been used up. It has fulfilled its function. Try to look at your life a little bit more from the standpoint of the meaning of God. What does it mean if I say this. To what extent can I allow that what I call God for me to be with me. How can I prepare. Where will he live. How can I make something that is suitable enough. If I live with these thoughts or these feelings, if I produce them every once in a while in whatever I happen to be doing during the day, if I introduce it in my mechanicality, if I stop at the moment of being mechanical and if then at that moment I take out a little statue of God and I place it there and then I put it back in my pocket and then I go on mechanically as usual - but it has been broken. It is not continued. In the breaking of that there is a chance of going to a different level. A different level can only be reached by breaking the present level. It will never get there evolutionarily in the sense that it is a continued line going up. It is not in the constant improvement of subjectivity that I will reach objectivity then only at the very very end in which everything has been tasted and everything that was not right has been thrown away and that out of that form of life as maturity I distilled the quintessence of my living. Only then. But we don't live long enough. We don't suffer even for that enough. Work is a catalyzer. Work speeds up the process. Work means that a catalyst has to be present and that the question of objectivity

has to be present in some form or other in my subjective existence and that after I get through, after the process has been completed, that that what is the objectivity is still there and can continue to function as a catalyst. It may have been affected a little bit by the subjectivity around it and sometimes like many times catalysts have to be cleaned a little bit because they have done whatever they could a little bit at the expense of themselves. Objectivity remains there and it will never be dirtied because nothing can attach to it. No subjectivity can live. No subjectivity remains in existence in contact with objectivity. No one will see God and remain alive. I've said it many times - () - one cannot face God.

I have to put for the time being a certain blinker in front of my eyes, gradually changing it to color the glasses, then changing it finally to glasses I can see through objectively, becoming white light, not colored, as if out of the spectrum of the totality of my experiences I will by telescoping come to the spectrum as represented by one particular color - I call it white because it contains within it all the possibilities of myself the way I am. In the totality of man, in that what he can represent, in that what he could experience in his lifetime and to what extent he is willing to add to that that what might be helpful to him - at the end of that or at a certain point in his life he can come to the place where he is willing to connect it all and to throw it away or to use it as a means for stepping on top of this or with this as a united unity now becoming objective to reach that what is the level above him. For that one prays, for that one hopes, & for that one has to have belief, with that one lives, with that you get up, with that you realize the existence of yourself as an aim which you must fulfill in time, in your time, with your conscience, to the extent that your conscience will dictate it to you and will allow you at times when everything has been taken away from you and there is then that kind of a stillness around you, this silence in which then you will hear either the knock of fate or the knock of God on your door. What is the melody of the ~~knock~~ knock of God when I know that the knock of fate is like Beethoven's symphony. That what becomes for oneself music of one's own sphere

Not the totality of the universe as yet. Part of me is still bound. Ultimately
also when that has (left) then I will be united with one universal sound of life/
I'll see you next week.